

OF THE

CAUSES

OF

TIPPLING,

and

DRUNKENNESS.



Printed in the Year, M D C C L X I.

Of the Causes of Tipling and Drunkenness.

TH E first and grand Causes, are these three : A beastly raging Appetite, or Glorosity. A weakness of Reason, and resolution to rule it. And a want of Faith to strengthen Reason, and of Holiness to strengthen Resolution. These are the very Cause of all.

Another Cause is, their not knowing that their Excess and Tipling is really a Hurt or Danger to their Health ; and they are ignorant of this for many Causes : One is, because they have been bred up among ignorant People, and never taught to know what is good or bad for their own Bodies, but only the common Talk of the mistaken Vulgar.

Another is, because their Appetite so mastereth their very Reason, that they can chuse to believe that, which they would not have to be true. Another Reason is, because they are of healthful Bodies, and therefore feel no hurt at present, and presume that they shall feel none hereafter ; and see some abstemious Persons weaker than they, (who begun not to be abstemious till some chronological Disease had first invaded them.) And thus they do by their Bodies, just as wicked Men do by their Souls. They judge all by present feeling, and have not Wisdom enough to take Things foreseen into their Deliberation and Accounts. That which will be a great while hence, they take for nothing, or an uncertain something next to nothing. As Heaven and Hell move not ungodly Men, because they seem a great Way off, so while they feel themselves in Health, they are not moved with the threat-

threatning of Sickness. The Cup is in their Hands, and therefore they will not set it by, for Fear of they know not what, that will befall them, you know not when. As the Thief that was told, he should answer it at the Day of Judgement, said, he would take the other Cow too, if he should stay unpunished till then; so these Belly-Gods think, they will take the other Cup, if they shall but stay till so long hence. And thus, because this temporal Punishment of their Gulosity is not speedily exercised, the Hearts of Men are fully set in them to please their Appetites.

Another Cause of Tipling and Drunkenness, is *A wicked Heart*, that loveth the Company of wicked Men, and the foolish Talk, and Cards, and Dice, by which they are entertained. One Sin tieth down another. It is a Delight to prate over a Pot, or rant and game, and drive away all Thoughts and Savour of sound Reason, or the Fear of God, or the Care of their Salvation, Many of them will say, It is not for love of the Drink, but of the Company, that they use the *Ale-house*: An Excuse that maketh their sin much worse, and sheweth them to be exceeding wicked. To love the Company of wicked Men, and love to hear their lewd and foolish Talk, and to game and sport out your Time with them, besides your Tipling, this sheweth a wicked fleshy Heart, much worse than if you loved the Drink alone. Such Company as you love best, such are your own Dispositions. If you were no Tiplers, or Drunkards, it is a certain Sign of an ungodly Person to love ungodly Company better, than the Company of wise and godly Men, that may edify you in the Fear of God.

Another Cause of Tipling, is *Idleness*: when they have not the Constant employment of their Callings to take them up: Some of them make it their chief Excuse that they do it to pass away their Time: Blind Wretches! that are so near Eternity, and can find no better Uses for their Time.

Another Cause is, the Wicked neglect of their Duties to their own Families; making no Conscience of loving their own Relations, and teaching them the Fear of God, nor following their Business, and so they take no Pleasure to be at home. The Company of Wife and Children and Servants is no delight to them, but they must go to an Ale-house, or Tavern, for more suitable Company. Thus one Sin bringeth on another.

Another Cause is, the ill Management of Matters at Home with their own Consciences; when they have brought themselves into so terrible and sad a Case, that they dare not be much alone, nor soberly think of their own Condition, nor seriously look towards another World, but fly from themselves, and seek a Place to hide them from their Consciences, forgetting that Sin will find them out. They run to an Ale-house, as *Saul* to his Musick, to drink away Melancholly, and drown the Noise of a guilty self-accusing Mind; and to drive away all thoughts of God, and Heaven, and Sin, and Hell, and Death, and Judgement, till it be too late. As if they were resolved to be damned, and therefore resolved not to think of their Misery nor their Remedy. But though they dare venture upon Hell itself, the Sots dare not venture upon the serious Thoughts of it! Either there is a HELL, or there is none: If there be none, why shouldst thou be afraid to think of it? If there be a HELL, (as thou wilt find it if thou hold on but a little longer,) will not the feeling be more intollerable than the Thoughts of it? And is not the fore-thinking of it, a necessary and cheap prevention of the feeling? O how much wiser a Course were it, to retire yourselves in Secret, and there to look before you to Eternity, and hear what Conscience hath to say to you concerning your Life past; your Sin and Misery, and then what God hath to say to you of the Remedy: You'll one Day find, that this was a more necessary Work, than any you had at the ALE-house, and that

you had greater Business with God and Conscience, than with your idle Companions.

Another Cause is, *the Custom of pledging those that drink to you, and of drinking Healths*; by which the Laws of the Devil and the ALE-house do impose upon them the measures of Excess, and make it their Duty to disregard their Duty to God: So lamentable a Thing it is, to be the tractable Slaves of men, and intractable Rebels against God! *Plutarch* mentions One that being invited to a Feast, made a Stop when he heard that they compelled Men to drink after Meat; and askt whether they compelled them to eat too? Apprehending that he went in Danger of his Belly: And it seems to be, but Custom that maketh it appear less ridiculous or odious to constrain Men to drinking than to eating.

Another Cause of Excess is, *the Devil's Way of drawing them on by Degrees*: He doth not tempt them directly to be drunk, but to drink one Cup more, and then another, and another; so that the worst that he seemeth to desire of them is, but to drink a little more: And thus, as *Solomon* saith of the Fornicator, they yield to the Flatterer and go on as the Ox to the Slaughter, and as the Fool to the correction of the Stocks, till a Dart strike through his Liver, as a Bird hasteth to the Snare, and knoweth not that it is for his Life.

The greatness of the Sin of Drunkenness.

THINK how base a Master thou dost serve, being a Slave to thy Throat. What a beastly Thing it is, and worse than beastly: For few Beasts, but a Swine, will be forced to drink more than doth them good. How low and poor is that man's Reason, that is not able to command his Throat.

Think how thou consumest the Creatures of God that
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are given for Service, and not for Gluttony and Luxury. The Earth shall be a Witness against thee, that it bore that Fruit for better Uses, which thou mispendest on thy Sin. Thy Servants and Cattle that labour for it, shall be Witnesses against thee: Thou offerest the Creatures of God as a Sacrifice to the Devil; For Drunkenness and Tipling is his Service, Thou makest thyself like Caterpillers, and Foxes, and Wolves, and other destroying Creatures that live to do mischief, and consume that which should nourish Man; and therefore are pursued as unfit to live! Thou art to the Common-Wealth as Mice in the Granary, or Weeds in the Corn. It is a great Part of the Work of faithful Magistrates to weed out such as thou.

Thou robbest the Poor: consuming that on thy Throat which should maintain them. If thou have any Thing to spare, it will comfort thee more at last, to have given it to the Needy, than that a greedy Throat devoured it. The Covetous is much better in this than the Drunkard and Luxurious: For he is a gatherer, and the other is a scatterer. The Common-Wealth maintaineth a double or treble Charge in such as thou art: As the same Pasture will keep many Sheep, which will keep but one Horse; so the same Country may keep many temperate People, which will keep but a few Gluttons and Drunkards. The Worldling makes Provision cheaper, by getting, and sparing; but the Glutton and Drunkard make it dearer by wasting. The covetous Man that scrapeth together for himself, doth oft-times gather for one that will pity the Poor, when he is dead; *Prov.* xxviii. 8. But the Drunkard and Riotous devour it while they are alive. One is like a Hog, that is good for something at last, though his feeding yield no Profit while he liveth: The other is like devouring Vermin, that leave nothing to pay for what they did consume. The one is like the Pike among the Fishes, who payeth when he is dead for that

which he devoured alive: But the other is like the Sink or Channel, that repayeth you with nothing but Sink and Dirt, for all that you cast into it.

Thou art an Enemy to thy Family: Thou grievest thy Friends: Thou impoverishest thy Children; and robbest those whom thou art bound to make Provision for. Thou fillest thy House with Discontents and Brawlings, and banishest all Quietness and Fear of God. A discontented or a brawling Wife, and ragged, dissolute, untaught Children, are often Signs that a Drunkard or riotous Person is the Master of the Family.

How base a Price dost thou set upon thy Saviour and Salvation, that wilt not forbear so much as a cup of Drink for them! The smallness of the Thing sheweth the smallness of thy Love to God, and the smallness of thy regard to his Word and to thy Soul. Is that loving God as God, when thou lovest a cup of Drink better! Art thou not ashamed of thy Hypocrisy, when thou sayest thou lovest God above all, when thou lovest him not so well as thy Wine and Ale! Surely he that loveth him not above Ale or Cyder, loveth him not above all! Thy Choice sheweth what thou lovest best, more certainly than thy Tongue doth. It is the Dish that a Man greedily eateth of that he loveth, and not that which he commendeth but will not meddle with. God trieth Mens' Love to him, by their keeping his Commandments: It was the aggravation of the first Sin, that they would not deny so small a Thing as the forbidden Fruit, in obedience to God! And so it is of thine, that thou wilt not leave a forbidden Cup for him! O miserable Wretch! dost thou not know thou canst not be Christ's Disciple, if thou forsake not all for him, and hate not even thy Life in comparison of him, and wouldst not rather die, than forsake him, *Luke xiv. 26, 33.* And art thou like to lay down thy Life for him, that wilt not leave a cup of Drink for him? Canst thou burn at a Stake for him, that canst

canst not leave an ALE-house, or vain Company, or Excess for him! What a Sentence of Condemnation dost thou pass upon thyself? Wilt thou sell thy God and thy Soul for so small a Matter as a cup of Drink? Never delude thyself to say, I hope I do not so, when thou knowest that God has told thee in his Word, that Drunkards shall not inherit the Kingdom of God; 1 *Cor.* vi. 10. Nay, God hath commanded those that will come to Heaven, to have no Familiarity with thee on Earth, no not so much as to eat with thee, 1 *Cor.* v. 11. Read what Christ himself saith, *Mat.* xxiv. But if that evil Servant shall say in his Heart, My Lord delayeth his coming, and shall begin to smite his fellow Servants, and to eat and drink with the Drunken: the Lord of that Servant shall come in a Day when he looketh not for him, and in an Hour that he is not aware of, and shall cut him asunder, and appoint him his Portion with the Hypocrites: there shall be weeping and gnashing of Teeth. Read *Deut* xxix. 19, 20. If, when thou hearest the Word of God's Curse, thou blest thyself in thy Heart, and say, I shall have Peace, though I walk in the imagination of my Heart, to add Drunkenness to Thirst, the Lord will not spare that Man, but then the Anger of the Lord and his Jealousy shall smoke against him, and all the Curses that are written in this Book shall lie upon him, and the Lord shall blot out his Name from under Heaven, and the Lord shall separate him to Evil.

Thou seest here how God will spice thy Cups.

